

THE EXAMINER

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME I.

LOUISVILLE, KY. SATURDAY, AUGUST 28, 1847.

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THE EXAMINER:

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PAUL SEYMOUR.

Slavery inconsistent with Justice and Good Policy.

Addressed by a Speech Delivered in the Convention, held at Danville, Kentucky, the Rev. DAVID RICE—1792.

CHAIRMAN: I rise, sir, in the support of the motion now before you. But before I do so, I desire to say a few words in relation to the subject of the day.

It is a subject of the greatest importance, and one which has engaged the attention of the human mind from the earliest ages. It is a subject which has been the cause of much suffering and bloodshed, and which has been the source of much of the evil which has afflicted the human race.

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or surrounded with cattle, in our own shapes. We should look upon it to be a fooler, a blacker stain, than that which the very sun has tinged the blood of Africa. When we plead for slavery, we plead for the disgrace and ruin of our own nature. If we are capable of it, we may ever claim kindred with the brutes, and renounce our own superior dignity. From our definition it will appear, that a slave is a creature made after the image of God, and accountable to him for the maintenance of innocence and purity; but by law reduced to a condition of servitude, and without any prospect or hope of redress.

That a slave is made after the image of God, no Christian will deny: that a slave is absolutely subjected to be debauched by men, is so apparent from the nature of slavery, that it needs no proof. This is evidently the unhappy case of female slaves; a number of whom have been remarkable for their chastity and modesty. If their masters attempt their chastity, they dare not resist; nor complain. If another man should make the attempt, though resistance may not be so dangerous, complaints are equally vain. They cannot be heard in their own defence; their testimony cannot be admitted. The injurious person has a right to be heard, may accuse the innocent sufferer of malicious slander, and have her severely chastised.

A virtuous woman, and virtuous African, no doubt there are, esteems her chastity above every other thing; some have preferred it even to their lives: then forcibly to deprive her of this, is treating her with the greatest injustice. Therefore, since law leaves the chastity of a female slave entirely in the power of her master, and greatly in the power of others, it permits the injustice; it provides no remedy; it refuses to redress this inalienable grievance; it denies even the small privilege of complaining.

From our definition it will follow, that a slave is a free moral agent legally deprived of his agency, and obliged to act according to the will of another free agent of the same species; and yet he is accountable to his Creator for the use he makes of his own agency.

When a man, though he can exist, independent of another, cannot act independent of him, his agency must depend upon the will of that other; and therefore he is deprived of his free agency; and yet, as a free agent, he is accountable to his Maker for all the deeds done in the body. This comes to pass through a great omission and inconsistency in the legislature. They ought farther to have enacted, in order to have been consistent, that he should not be accountable for any of his actions; but that his master should answer for him in all things, here and hereafter.

That a slave has the capacities of a free moral agent will be allowed by all. That he is, in many instances, deprived by law of the exercise of these powers, evidently appears from his situation. That he is accountable to his Maker for his conduct, will be allowed by those who do not believe that human legislatures are omnipotent, and can free men from their allegiance and subjection to the King of heaven.

The principles of conjugal love and fidelity in the best of a virtuous pair, of natural affection in parents, and a sense of duty in children, are inscribed there by the finger of God; they are the laws of heaven; but an enslaving law directly opposes them, and virtually forbids obedience. The relation of husband and wife, of parent and child, are formed by divine authority, and founded on the laws of nature. But it is in the power of a cruel master, and often of a needy creditor, to break these tender connections, and forever to separate these dearest relatives. This is ever done, in fact, at the call of interest and honor. The poor sufferers may expostulate; they may plead; they may weep; but their hearts may break; but all in vain. The laws of nature are violated, the tender ties are dissolved, a final separation takes place, and the duties of these relations can no longer be performed, nor their comforts enjoyed. Would these slaves perform the duties of husband and wives, parents and children; the law disables them, it puts it altogether out of their power.

In these cases, it is evident that the laws of nature, or the laws of man, are wrong; and which, none will be at a loss to judge. The divine law says, Whom God hath joined together, let no man put asunder: the law of man says to the master of the slave, Though the divine law has joined them together, you may put them asunder when you please. The divine law says, Train up your child in the way he should go: the law of man says, You shall not train up your child, but as your master thinks proper. The divine law says, Honor your father and mother, and obey them in all things: but the law of man says, Honor and obey your master in all things, and your parents just as far as he shall direct you.

Should a master command his slave to steal or rob, and he should presume to disobey, he is liable to suffer every extremity of punishment, short of death or amputation, from the hand of his master; at the same time he is liable to a punishment equally severe, if he is able to resist, should he obey.

He is bound by law, if his master pleases, to do that, for which the law condemns him to death.

Another consequence of our definition is, that a slave, being a free moral agent, and an accountable creature, is a capable subject of religion and morality; but deprived by law of the means of instruction in the doctrines and duties of morality any farther than his master pleases.

the severest persecutions; and may operate so as totally to rob multitudes of their religious privileges, and the rights of conscience. If my definition is just, a slave is one who is bound to spend his life in the service of another, to whom he owes nothing, is under no obligation; who is not legally bound to find him victuals, clothes, medicine, or any other means of preservation, support, or comfort.

(To be Continued.)

THE BRITISH EMPIRE IN INDIA.—The Bombay Times gives us some useful facts concerning India. The British, or British and East India Company's armies in India, numbering, on the 1st of January, 1847, considerably above 300,000 men, and the yearly amount of military charges for their support is stated to exceed 570,000,000 a year, or more than half the whole public revenue. The public debt of India (which is over and above the British national debt, Canada debt, &c.) is four hundred millions of dollars, one fourth of which has been incurred within the last ten years. The gross annual income of India is estimated at \$125,000,000, and the expenditure at \$125,000,000. Before the Afghan war, the British armies in India numbered 168,477, exclusive of about 25,000 troops from Britain—British regiments. There are thousands of European officers, and their appointments is a source of effective patronage to men in power in England. In a few years, 110,000 men have been added to the East India Company's army, being about as many as the whole British military forces placed elsewhere. Seven hundred British officers have been appointed to native regiments since 1837. The Bombay Times considers that the forces in India are courageous and well disciplined, but its facts do not indicate that India is well governed. It is asserted that the reasons why India does not supply England with Cotton are, the distance, the want of carriage and its expense, the want of roads for carts, and the want of a great artery like a railway. The growers are too poor to send their cotton to a distance.

CHILD-LIKE.—I am glad the world is full of children. To me, earth, with all its charms, was a gloomy waste without them. I love to feel as a child. There is no so pure in affliction so sweet as the sympathy of children: there is no music so enchanting as their unaffected joyous laugh. I am never so happy, and the gentle spirit of humanity never breathes so freshly and cheerily into my heart, as when I am surrounded by a company of affectionate, merry children.

THE EXTENT OF THE UNITED STATES.—The present Confederacy of the United States of North America, containing a larger area of cultivated land and hospitable climate than any of the empires that have previously existed, and modern Empire sink into insignificance when compared with it. The United States of America contain 2,200,000 square miles over a half million more than Europe, if we except Russia. The greatest length is 3000 miles, their greatest breadth 1700 miles. They have a frontier line of 10,000 miles; a sea coast of 5000 miles, and an inland lake coast of 1200 miles. The rivers in the United States are the largest in the world. The Missouri is 3000 miles in length or more than twice as long as the Danube. The Ohio is 600 miles longer than the Rhine. The Hudson, entirely within a single State, is navigable 150 miles above its mouth farther than the Thames. The State of Virginia has an area of 70,000 square miles, and is about one third larger than England. The State of Ohio, 40,000 square miles, or one-fourth more than the whole of Scotland.

The harbor of the city of New York, is the Atlantic outlet of a river, canal, and lake navigation of about 3000 miles, or the distance from Europe to America. From Augusta, in the State of Maine, to New Orleans, in the State of Louisiana, the distance is 1800 miles, or 200 more than from London to Constantinople. To go from London to Constantinople, you cross the entire continent of Europe, and through most of its principal kingdoms.

The great proportion of the whole extent of the territory of the United States, is uncultivated. The population of the country, as rapidly as it increases, would not occupy all the public domain in a cycle of 300 years, and yet, in spite of this startling fact, there are among us men claiming to be statesmen, who are to anticipate the future and occupy by conquest the entire continent of blood and treasure, that territory which is as certain to fall into our possession by the natural course of events, as that the sun's rising marks the beginning of day. So madly, indeed, is the territory of the United States, ready, that it takes no ordinary mind to comprehend its extent, and few indeed can calculate its resources; and the most comprehensive intellect cannot give a faint glimmering of the future wealth and power to be accorded to the American people—not by the force of arms, but simply by the pursuit of the arts of peace.

We take the above from the Salem Gazette.

Statistics of spirit drinking in Great Britain and Ireland.

In an English exchange, lately, we observed a curious official document in relation to the annual consumption of spirits in the United Kingdom. We were hardly prepared for the facts disclosed by some of the tables.

During the years ending in 1804, the average consumption was as follows:

England, Scotland, Ireland. Total. Gal's 7,794,670 1,338,627 3,583,051 13,715,353

The average per head was—for England, nearly 7 pints; Ireland, 53; Scotland, 8.

The five years ending in 1845, the average consumption was as follows:

England, Scotland, Ireland. Total. Gal's 11,416,167 5,391,695 3,302,388 20,109,250

The annual average consumption per head was—for England, 53 pints; for Ireland, 53; for Scotland, considerably more than two gallons. The total average consumption per head is only a small fraction greater than in 1804. But it will be remarked, that while Temperance has rather increased in England and Ireland, there has been a lamentable increase of Intemperance in Scotland, her people consuming on an average per head, 10 pints, more than three times as much as the Irish!

In these tables, no account, of course, is taken of the product of illicit distillation; and it is supposed that a part of this alarming increase in Scotland is only apparent, being the result of the suppression of illicit distillation, by the reduction of the whiskey duty.

Wesley. "The period of Wesley's noted public ministry is before us,—a subject of intense interest. Yet we can but glance over its eventful scenes. Think as we may of the wisdom of his system or the truth of his doctrines, we must all allow that he was a true soldier of the cross, and shrink from no opportunity of serving his Master's cause. Nothing in history is more remarkable than his conduct in the midst of mobs that sought his life; and no scenes in the progress of Christianity are more touching than some that may be chosen from his career of itinerancy. He never quitted before the most infuriated mob, and almost always lured the storm to rest. Upon these transactions Southey is more eloquent in the preacher's praise than even Moore or Watson.

In one case, when the house was beset by a great crowd, who cried out for him, and declared that they would have him, "Bring out the minister, we will have him!" he simply desired one of his friends to invite the captain of the mob into the house. The fellow came, and was so worked upon—whether soothed or awed—as to seem an entirely different person; and by the charm of Wesley's address, two or three of the man's companions went through the same change. Wesley afterwards went out, and standing upon a chair, addressed the mob. The cry now was very unlike the former one—"The gentleman is an honest gentleman, and they that seek his blood must spill ours first." In another instance, he had been seized and bruised by a mob. He appealed to them to give him a hearing, and obtaining at length, a moment's silence, immediately in that clear and moving voice of his began to pray. The man who had headed the rabble, and who had been prize fighter at a bear garden, was so wrought upon as to turn and say—"Sir, I will spend my life for you! Follow me, and not one here shall touch a hair of your head."

Why should the populace have been so enraged at a movement so pacific as that of Methodism? In part, probably, on account of the rebuke applied to prevalent sins, and in part from the novelty and strangeness of the meetings. There was, undoubtedly, some offence against good taste, in the exciting method of the preachers; but an English mob has never shown any great horror of bad rhetoric or of over much vehemence. It was the conversion of their friends and neighbors that stirred up the wrath of the crowd. Once in a while, moreover, some strait-laced Tory was found conviving at the outrage of the rabble. Wesley tells a curious story of the arrest of a score of Methodists, who were immediately put into a wagon, and dragged to the justice's. Their accusers were asked to state the ground of their complaint, and seemed at this to be struck dumb. At last, one of them cried out—"Why, they pretend to be better than other people; and besides, they pray for morning till night." The magistrate asked if they had done nothing else. "Yes, sir," said an old man, "they have converted my wife, and I please your worship. Till she went among them, she had such a tongue! And now she is quiet as a lamb." Carry them back, carry them back," said the magistrate, and let them convert all the scolds in town."—Christian Examiner.

THE BIBLE. How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind, has banished idol-worship, has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a christian home—and caused its other triumph, by causing benevolent institutions, open and extensive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—Dr. McCullough.

THE TWELFTH ANNUAL REPORT OF THE ASSOCIATION FOR THE RELIGIOUS INSTRUCTION OF THE NEGROES IN LIBERTY COUNTY, GEORGIA. In the district embraced in this report, there are one hundred and twenty-five plantations. The number on which owners or managers reside permanently is twenty-four—those on which they reside a part of the year, forty-one. Half of the whole have no resident white person any part of the year. This shows that if the people were so disposed, they have ample opportunity of doing evil; and our surprise should be, not that there are here and there transgressors, but that the wicked and unprincipled among them do not indulge themselves more frequently. The number of negroes belonging to Sunbury Baptist Church, as far as our returns go, is one hundred and sixty-one: the number to North Newport Baptist Church, five hundred and forty-three; the number to Midway Congregational Church, three hundred and seventy-seven; to Pleasant Grove Presbyterian Church, thirty-one; to Hinesville and Mount Olivet Methodist Churches, twenty-one; to South Newport and Darien Baptist Churches, M'Intosh County, four; to Bryan County Baptist Church, two; making a grand total of one thousand one hundred and thirty-nine. The entire negro population of our district by the tax returns of 1844, was four thousand two hundred and twelve. The number of church members is one thousand one hundred and thirty-nine, which embraces about one-fourth of the whole number. A very large proportion, indeed, and a majority of the adult population.

THE WIFE OF THE CHRISTIAN. CHATEAUBRIAND, in his eloquent work entitled "Genie du Christianisme," has this beautiful picture of the wife of the Christian: "The wife of the Christian is not a simple mortal; she is a mysterious, extraordinary, angelic being; the flesh of the flesh, the blood of the blood of the husband. Man, in uniting himself to her, regains a part of his substance; his soul, as well as his body, is incomplete without his wife; his strength, she has bequeathed; he labors in the fields, he does not understand the details of domestic life, but his companion prepares the repast, and she smiles sweetly at his exertions. He has his crosses, and the part of his couch is there to soften them; his days may be sad and troubled, but in the chaste arms of his wife he finds comfort and repose. Without woman, man would be rude, gross, and solitary. Woman spreads around him the flowers of existence, she is the croppers of the forest, she decorates the rustic oak with her odoriferous garlands. Finally, the pair live united, and in death are not separable; in the dust they lay side by side, and their souls are reunited beyond the limits of the tomb."

THE SABBATH IN LONDON.—At a public meeting recently held in England, it was stated, that out of a population of more than two millions, there was an attendance of four hundred thousand persons on the services of the Sabbath, in the churches and chapels of all denominations! "If inquiry was made as to the occupation of the rest, the crowded state of steam vessels, railway carriages, public houses, tea gardens, club and gaming houses would furnish a reply."

BENEVOLENT EFFORTS.—Every year shows an increasing amount contributed to remove the ignorance and wretchedness which afflict the human family, and especially to spread the Gospel with its civilizing, enlightening, and elevating influences, throughout the world.

The contributions of the Free Church of Scotland, for religious and benevolent objects, notwithstanding the peculiar trying circumstances of a large portion of their members, amounted during the year ending March 31, 1847, to upwards of \$1,590,000.

The Protestant Episcopal churches in the United States have contributed the past year for domestic missions \$22,632 and for foreign missions \$30,425. Of this amount there was contributed in New York State \$15,258; in South Carolina \$6,510; and in Massachusetts \$5,208.

The contributions to the American board, as reported in the Missionary Herald, from the 1st of last August to June 30th, amounted to \$187,589.

The contributions to the Baptist board, from April 1st to June 30th, (three months) were \$24,170.

Amos A. Lawrence, Esq., of Boston, pledged some time since, through Rev. Reeder Smith, the sum of \$10,000, on condition that \$10,000 more should be added to it, in lands or otherwise, for the purpose of founding an institution of learning in Wisconsin, to be under the control of the Methodist Episcopal church. From Wisconsin papers which we have seen, says Zion's Herald, we learn that the Legislature has given a charter for the institution. It has been located most eligibly, and the Rev. Mr. Smith has returned to the East to consummate the arrangement with the numerous founder, the conditional \$10,000 having been secured.

Trust not the morrow. Pity it that we cannot bring ourselves to believe, what is so fatally true, that we shall feel the same indispotion to be virtuous and deny our lusts to-morrow that we feel to-day, and the succeeding day as to-morrow, and ten years hence as now. It is ever to-morrow, and to-morrow, and to-morrow, or on my next birth day, or the beginning of the next year; and when those days come, there is the same backward work in the soul to do this great and pressing work, and it is again deferred. "Now is the accepted time, and the day of salvation." The true Christian knows not of to-morrow. He does not acknowledge it in his calendar of time. It is the grave of holy resolves and good purposes, the doomsday of the soul, and he adjusts it.

Let us not count on to-morrow, nor rely upon its opportunities. Its offers, like those of a false friend, are fair, exceeding fair; but they are treacherous, and will fail us in our need. The work of religion, if it ever begins, begins to-day—never on the morrow.

FRESH AIR.—HOMER Mann has well said—"People, who shudder at a flesh wound and a trickle of blood, will confine their children like convicts, and count them, month after month, to breathe countenance. It would less impact the physical and physical constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours in a day, the lifeless and poisoned air of some of our school rooms. Let any man, who votes for confining children in small rooms and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and, if medical aid be not at hand, the children will never be endangered by his vote afterwards."

"MUST BE MENDED."—It was a whimsical plan, that of my dear old grandmother. If ever she found a hole in a towel or tablecloth, she pinned it up, with label appended, "must be mended," and it was then committed to a drawer in her wardrobe, probably never to be thence removed so long as my grandmother lived. Now, it occurs to me there are many more things in the world which we all agree must be mended, besides my old grandmother's towels and tablecloths. We each have our own individual failing, which "must be mended." Let us look to them, and instead of imitating my grandmother's example, as we are sadly too much disposed to do, let us begin to mend the moment we have decided what must be mended.—People's Journal.

NEVER was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been tried to his very soul. Though he slay me, yet will I trust in him.—Occid.

Board of National Popular Education. The Board of National Popular Education proposed to collect a second class of Teachers to be sent out this fall. It is intended that they shall go through a course of preparation similar to that pursued by the Teachers sent out last Spring.

That course consisted of lectures on the details of teaching the Primary Branches of History—on Physiology, with special reference to the preservation of health; on the modes of organizing and conducting different kinds of schools in different places, and embracing also various other topics of advice and instruction. Instruction was also given in Calisthenics and Composition. The whole course occupied four weeks, at the close of which time, the Teachers (33 in number) proceeded from Albany to Buffalo, where they divided into separate companies, destined to Detroit, Michigan; Milwaukee, Wisconsin; Chicago, Illinois; and Burlington, Iowa. At each of these places, Gov. Stone had previously organized Committees, who received the Teachers on their arrival, and provided them with schools. One of the Teachers had gone to the Territory of Minnesota.

In several of these States the demand for Teachers was much greater than the supply. Returns have been received, giving very favorable accounts of the kindness manifested by the Teachers, and their flattering prospects of usefulness. The character and influence of these Teachers have awakened new interest and exertions for this cause, wherever they have gone. The result will probably be, that a much larger number of Teachers will be sent out this fall. The character and influence of these Teachers have awakened new interest and exertions for this cause, wherever they have gone.

THE SABBATH IN LONDON.—At a public meeting recently held in England, it was stated, that out of a population of more than two millions, there was an attendance of four hundred thousand persons on the services of the Sabbath, in the churches and chapels of all denominations! "If inquiry was made as to the occupation of the rest, the crowded state of steam vessels, railway carriages, public houses, tea gardens, club and gaming houses would furnish a reply."

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Trust not the morrow. Pity it that we cannot bring ourselves to believe, what is so fatally true, that we shall feel the same indispotion to be virtuous and deny our lusts to-morrow that we feel to-day, and the succeeding day as to-morrow, and ten years hence as now. It is ever to-morrow, and to-morrow, and to-morrow, or on my next birth day, or the beginning of the next year; and when those days come, there is the same backward work in the soul to do this great and pressing work, and it is again deferred. "Now is the accepted time, and the day of salvation." The true Christian knows not of to-morrow. He does not acknowledge it in his calendar of time. It is the grave of holy resolves and good purposes, the doomsday of the soul, and he adjusts it.

Let us not count on to-morrow, nor rely upon its opportunities. Its offers, like those of a false friend, are fair, exceeding fair; but they are treacherous, and will fail us in our need. The work of religion, if it ever begins, begins to-day—never on the morrow.

FRESH AIR.—HOMER Mann has well said—"People, who shudder at a flesh wound and a trickle of blood, will confine their children like convicts, and count them, month after month, to breathe countenance. It would less impact the physical and physical constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours in a day, the lifeless and poisoned air of some of our school rooms. Let any man, who votes for confining children in small rooms and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and, if medical aid be not at hand, the children will never be endangered by his vote afterwards."

"MUST BE MENDED."—It was a whimsical plan, that of my dear old grandmother. If ever she found a hole in a towel or tablecloth, she pinned it up, with label appended, "must be mended," and it was then committed to a drawer in her wardrobe, probably never to be thence removed so long as my grandmother lived. Now, it occurs to me there are many more things in the world which we all agree must be mended, besides my old grandmother's towels and tablecloths. We each have our own individual failing, which "must be mended." Let us look to them, and instead of imitating my grandmother's example, as we are sadly too much disposed to do, let us begin to mend the moment we have decided what must be mended.—People's Journal.

NEVER was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been tried to his very soul. Though he slay me, yet will I trust in him.—Occid.

Remo-te Teachers for the West. Board of National Popular Education. The Board of National Popular Education proposed to collect a second class of Teachers to be sent out this fall. It is intended that they shall go through a course of preparation similar to that pursued by the Teachers sent out last Spring.

That course consisted of lectures on the details of teaching the Primary Branches of History—on Physiology, with special reference to the preservation of health; on the modes of organizing and conducting different kinds of schools in different places, and embracing also various other topics of advice and instruction. Instruction was also given in Calisthenics and Composition. The whole course occupied four weeks, at the close of which time, the Teachers (33 in number) proceeded from Albany to Buffalo, where they divided into separate companies, destined to Detroit, Michigan; Milwaukee, Wisconsin; Chicago, Illinois; and Burlington, Iowa. At each of these places, Gov. Stone had previously organized Committees, who received the Teachers on their arrival, and provided them with schools. One of the Teachers had gone to the Territory of Minnesota.

In several of these States the demand for Teachers was much greater than the supply. Returns have been received, giving very favorable accounts of the kindness manifested by the Teachers, and their flattering prospects of usefulness. The character and influence of these Teachers have awakened new interest and exertions for this cause, wherever they have gone. The result will probably be, that a much larger number of Teachers will be sent out this fall. The character and influence of these Teachers have awakened new interest and exertions for this cause, wherever they have gone.

THE SABBATH IN LONDON.—At a public meeting recently held in England, it was stated, that out of a population of more than two millions, there was an attendance of four hundred thousand persons on the services of the Sabbath, in the churches and chapels of all denominations! "If inquiry was made as to the occupation of the rest, the crowded state of steam vessels, railway carriages, public houses, tea gardens, club and gaming houses would furnish a reply."

BENEVOLENT EFFORTS.—Every year shows an increasing amount contributed to remove the ignorance and wretchedness which afflict the human family, and especially to spread the Gospel with its civilizing, enlightening, and elevating influences, throughout the world.

The contributions of the Free Church of Scotland, for religious and benevolent objects, notwithstanding the peculiar trying circumstances of a large portion of their members, amounted during the year ending March 31, 1847, to upwards of \$1,590,000.

The Protestant Episcopal churches in the United States have contributed the past year for domestic missions \$22,632 and for foreign missions \$30,425. Of this amount there was contributed in New York State \$15,258; in South Carolina \$6,510; and in Massachusetts \$5,208.

The contributions to the American board, as reported in the Missionary Herald, from the 1st of last August to June 30th, amounted to \$187,589.

The contributions to the Baptist board, from April 1st to June 30th, (three months) were \$24,170.

Amos A. Lawrence, Esq., of Boston, pledged some time since, through Rev. Reeder Smith, the sum of \$10,